21: Ehrenfels E-4,5 (1950) 1953 AR7 Khasi AR7

of father in Russian (*for the tzar*, etc.), (secondly) the youngest, not the oldest, daughter performs the family rites and inherits the family-property [36]. Even in cases when there is no woman to inherit, the youngest, not the oldest son inherits [37]. Among the conservatively matrilineal Pnár (Jaintia) this term of diminution *i*, however, carries at times a somewhat contemptuous meaning, though the minorate is strongly in force also among them. The ambivalent position of this honorific term of diminution is thus significant (comp. term 9/*a* among Pnár and infra.)

Term 7 — mother: (*i mai*) — The prefix *i* used among Khasi and War Khasi signifies particular reverence (supra: term 6). The classificatory character of the term has been discussed by CHATTOPADHYAY [38].

Term 9/*f* — *hep* for all younger siblings, cousins and even other young folk does not indicate the consideration which the terms 9/*d* — *hong* for older sisters and female cousins, or 9/*e* — *hah* for their male equivalents indicate. The term *saw* (9/*a* among Pnár) stands here, as generally, for elder and implies a honorific meaning (comp. term 6 supra and term 13/*a* infra).

Terms 10/*a* and *b* show that husband and wife address each other by equal terms and do in no way indicate anything like an inferior position of either wives or husbands of which I did also not find any indications otherwise. It may here be mentioned that property rights even in newly established estates, vest in women and are inherited by women, — not generally men.

Term 11/*d* — *ka khun khaddah* — the youngest daughter whose important position in Khasi religious ritual, social organization and inheritance law has already been referred to sub term 6 and described in detail elsewhere [39]. The affectionate character of this term finds vivid expression in the abbreviation *ka dah*, which I heard from sisters and the father of a youngest daughter.

Term 13/*a* — *mei saw* (mother's older sister). The word *saw* (older) here has a definitely honorific character, although the *mei khynnah* — the mother's younger sister (term 13/*b*) may be the heir of Ego's ancestral property. This constellation corresponds to the peculiar significance of terms 6, 9/*d* and especially 11/*d* (supra).

Terms 13, 14, 15/*a*, 16, 16/*a*, 16/*b*, and the terms for cousins 19, 20, 21/*a*, 21/*b*, 22 show, like term 7 — mother (supra), classificatory character. The restriction on cross-cousin marriage is of different nature, according as to whether they belong to different households, or not, as has been discussed by CHATTOPADHYAY [40].

Term 16/*a* — *kia* (mother's brother's wife) is basically the same as term 15 — *kia kha* (father's sister) [41] though the latter is qualified by the additional term *kha*: (begetting, birth) which signifies paternal relationship (see: term No. 1).

[36] GURDON (1914), pp. 63, seq.; CARTER (1936), p. 11.
[37] CARTER (1936), p. 33.
[38] CHATTOPADHYAY (1941), pp. 33, seq.
[39] GURDON (1914), pp. 63, seq. and CARTER (1936), pp. 11, seq.
[40] CHATTOPADHYAY (1941), pp. 36, seq.
[41] In detail discussed by CHATTOPADHYAY (1941), p. 37.